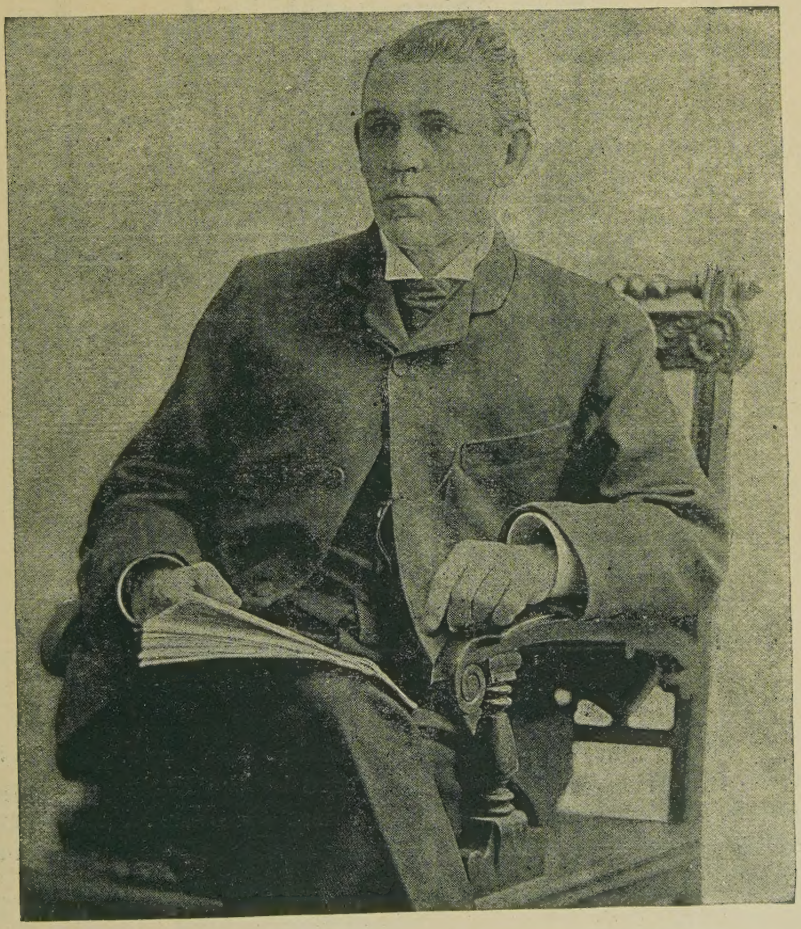
Of the Church · By the Church · For the Church

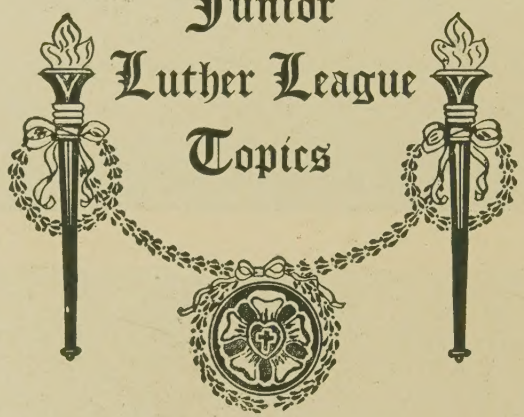
# Luther League Review

The · Official · Organ · of the Luther · League · of America



THE REV. DAVID A. DAY, D.D.
For Twenty-three Years Missionary to Muhlenberg Mission, Liberia, Africa.
(*See Luther League Topic, Sept.* 8.)

# NOW READY.

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Of the Church—By the Church—For the Church

# Luther League Review

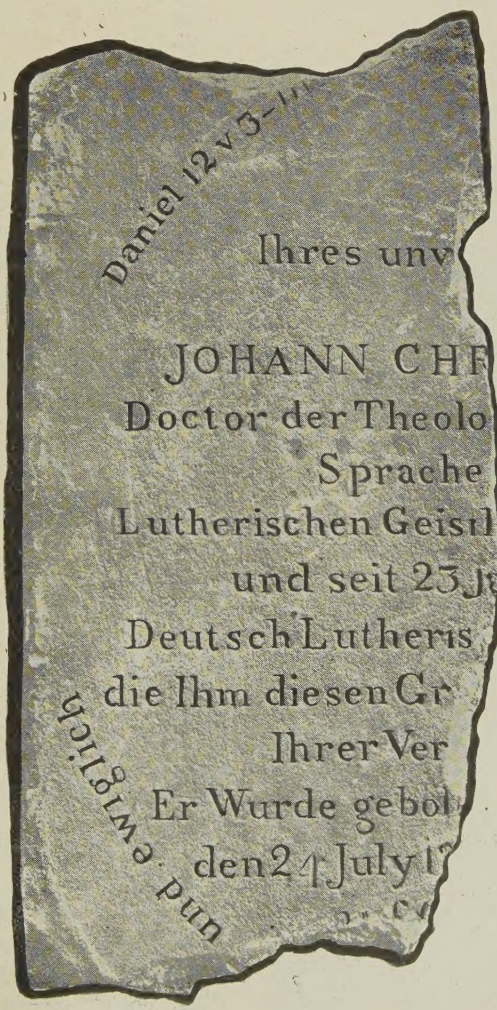
## Historic Tablet Found

### Part of the Tombstone of Dr. Kunze Unearthed

RECENTLY in what a hundred years ago was Greenwich Village the Rev. Dr. G. U. Wenner, of New York City, made a memorable and valuable find. In this village, now in the City of New York, was the residence of the only Lutheran minister, the Reverend Dr. John Christopher Kunze.

A morning paper described the finding of a broken tombstone containing the words "Lutherischen Ge——." Dr. Wenner's interest was at once enlisted and he started for the place, where workingmen were removing the debris of an old building in a part of the old Greenwich Village now known as Hudson street and digging the foundation for a new house. The finding of this old gravestone and its announcement in the paper called forth the following interesting letter:

"The article in the *Tribune* of Wednesday, June 12, about the finding of old gravestones in Hudson street is of the greatest interest to me, for one of the stones is undoubtedly that of my great-great-grandfather, the Rev. Johann Christoph Kunze, pastor for twenty-three years of the Lutheran Church called the 'Old Swamp Church,' on the corner of Frankfort and William streets.




"Dr. Kunze died on July 24, 1807, and was buried in the Lutheran Cemetery in Carmine street, adjoining the St. John's Cemetery of Trinity Church. At the time of his death his faithful, loving people erected a stone to his memory, bearing an inscription in German, a translation of which is as follows:

"'And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

"'To the memory of their never forgotten pastor,

"'Johann Christoph Kunze, D. D., professor of Oriental Languages, senior of Lutheran clergy in the State of New York, this stone is dedicated by the people of his

late charge in testimony of their veneration and love.

" 'He was born in the year 1744, and fell asleep July 24, 1807, in the sixth-fourth year of his age. Here lies a servant of God, who loved his Saviour, was faithful unto the grave, and gathered many souls.

" 'Think, therefore, to your solace, ye who mourn his death, we shall find him with Jesus.'

"The German version can be found in a book in the New York Historical Society called 'Alden's Epitaphs.'

"In 1902 I wrote a sketch of the life of this eminent divine, and at that time spent much labor in trying to discover what had become of the above mentioned stone.

HENRIETTA M. OAKLEY,
Crystal Brook, Echo, N. Y."

It was only a broken marble slab, but the German inscription was at once recognized. This is the inscription found:

Daniel 12 v 3 Di.....
Ihres unv .....
d
Johann Chr.....
Doctor der Theolo .....
Sprache .....
Lutherischen Geistl .....
und Seit 23 J .....
Deutsch Lutheris .....
die ihm diesen G .....
Ihrer Ver .....
Er wurde geboh .....
den 24 July 1.....

To those familiar with the history of the Lutheran Church in New York City, the importance of this find by Dr. Wenner will be evident. Undoubtedly it is a portion of the tombstone of Dr. John Christopher Kunze, the son-in-law of Muhlenberg, and the last survivor of the missionaries from Halle. Endowed with great gifts, after receiving the best training of the schools of Europe, he came to Philadelphia in 1770. Here he succeeded his father-in-law in the pastorate of Zion Church, was Professor of Hebrew in the University of Pennsylvania and foundèd the first theological seminary of the American Lutheran Church. After the war of the Revolution he was called to New York, where he became pastor of Christ Church, was Professor of Semitic Languages in Columbia College, established the theological department of Hartwick Seminary, published the first Lutheran Liturgy, reorganized the Lutheran Ministerium of New York, and, after a service of twenty-three years, died in July, 1807, just one hundred years ago.

Of the tens of thousands that passed by and saw the unlovely excavation, few would have understood if you had explained to them that this stone was all that was left of the monument that had been erected to the memory of the Rev. Johann Christoph Kunze, author, scholar, poet. Thus the generations vanish in oblivion.

"Their swords are rust,
Their steeds are dust,
Their souls are with the saints, we trust."

—❧—

### The Boy Who Will Be in Demand

One of the finest qualities in a workman is a disposition to do things that need to be done without being told. Young men working their way through college are invaluable if they have this quality. A tool is left out on the lawn; there is a rail off the fence; there is a lock broken from a door; there is a window pane gone somewhere. The boy who attends to these things because they need attending to, without specific directions, is the boy who, other things being equal, is going to be in demand when he gets out into the great world, and it is the attention to little things and the habit of observation, which sees what needs to be done and then does it, which makes exceedingly useful men and women. There will always be a position for such persons. There will always be a call to come up higher. It is in one sense a small thing to do these little things without orders, but it is the doing of them that makes great captains, great engineers, great artists, great architects, great workers in any department, and it is the absence of this quality that makes commonplace men and women, who will always have to live under the dominion of petty orders, men and women who do nothing unless they are told to do it. It is this quality which makes volunteers in church work, and the invaluable men and women who do not have to be stood over. They are the joy of the pastor's heart; they are the persons who do not have to be watched.—*Exchange.*

—❧—

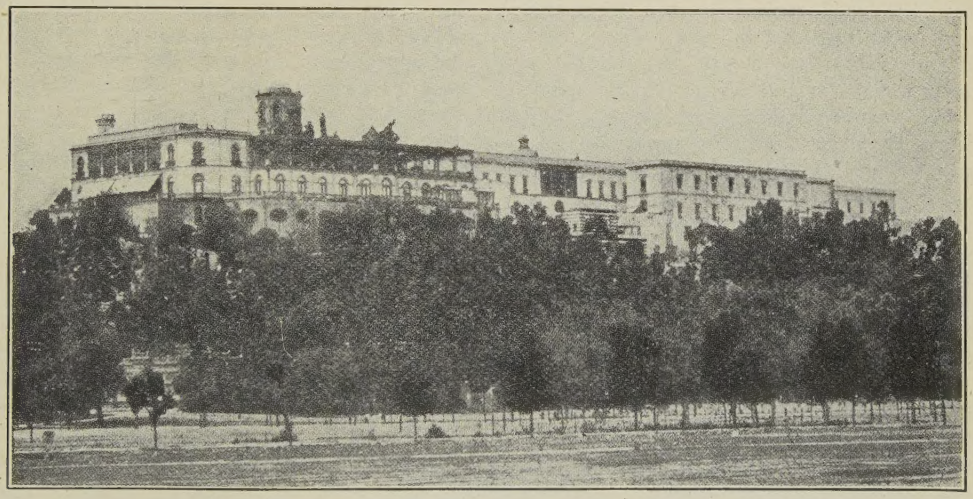
"The heathen can be saved if you don't carry the Gospel to them, but you cannot be saved if you don't."—Bishop William Taylor.

# The White House of Mexico

THE City of Mexico is a brilliant capital. It is the Paris of America. "It is ahead of New York," said an old New Yorker to me, as we stood in the doorway of our hotel, and watched the snow falling like a Dakota blizzard—the first in more than sixty years. We doubted the judgment of our friend's rather startling comparison. After seeing "the Champs-Elysees of Mexico," I am inclined to believe his estimate is nearly correct.

Of course we intended visiting the Castle of Chapultepec. It is the palace of the President of Mexico and the seat of the National Military Academy. We rode out to Paseo de la Reforma. It is a fine street about a block in width and nearly three miles long—level as a floor—and it is credited to the old Maximilian days. Along this proud old boulevard there are circles adorned with immense statues with figures of the heroic size. The parking along the way is beautiful. There are seats carved from great blocks of stone, and scores of small statues of famous men at regular intervals. Unfortunately this magnificent boulevard is threatened with an invasion of the American style. For instance, where the street widens into a circle for the equestrian conception of Carlos IV of Spain, cast over a century ago from fifteen tons of bronze and the largest single piece in the Western Hemisphere, there is a sign that calls to mind the stretches of American art across the meadows between Newark and Jersey City; and it looks much as though Carlos had reined in his charger to read: "Kingman's Restaurant Guardiola," etc., spread out on an enormous billboard.

On this boulevard is the greatest social show of the Western World—Fifth avenue not excepted. There are carriages, perhaps, four or five abreast, marked with coats-of-arms. The horses are groomed so their polished hoofs and sleek coats reflect the gold mountings of the harness. There are coachmen and footmen in fine livery. Mingled with the throng and adding to the glamor of the scene are cavalry guards in dazzling uniforms doing police duty. After a certain hour in the evening heavy traffic must cease, as one traveler found to his intense discomfort. This parade is a feature of the capital. The carriages wheel past you with the horses at a slow trot, or the automobiles move by you at moderate speed. There are lovely children; there are courtly men; there are beautiful women fashionably dressed with elegant gowns and brilliant gems in those stylish turnouts in that endless Paseo parade of Mexico's capital.



CHAPULTEPEC LOOKING FROM THE NORTH.
Official residence of President of Mexico.

As we drove out to Chapultepec we stopped to look at the colossal statue of Cuauhtemoc, a nephew of Montezuma. Cuauhtemoc was the last of the Aztec emperors, and he was tortured by Cortez to compel him to divulge the place where the Aztec treasures were hid. The statue is a beautiful piece of work done in bronze. It is a commanding figure. The base is carved to display the scenes of his

torture, and, perhaps, the strongest is the side showing the warrior reclining while Cortez directs his soldiers to place the noble warrior's feet in pans of burning coals.

At length we arived at Chapultepec. We looked up at the castle standing on the crags of porphyry rock. Mr. Hamilton, the aeronaut, told us that with his barometer one of the officials of the military academy determined the elevation to be 8,000 feet above sea level. We know that by the time we had climbed from the carriage road to the broad esplanade at the top we were perspiring freely. As we rounded the hill, known as "The Hill of the Grasshopper," we saw a lounging group of Indians, but before the camera could catch them they had vanished in the heavy timber and underbrush that hid the rugged rocks of the precipitous and almost perpendicular cliff upon which this fortress in disguise stands.

We passed through the entrance of Chapultepec. It is a handsome gateway. Great iron gates swung on stone pillars that are capped with military figures constitute the entrance. On either side stood a sentry. We saw the cadets of the Republic in their rich uniforms, for before we came to the palace itself we saw the Republic's West Point. The impression was most favorable—an intelligent, gentlemanly, good looking corps.

The wonderful grandeur of the scenery baffles description. Below you lies the great city with its towers and buildings. Yonder is the Church and suburb of Guadalupe. You see the battlefields of Churubusco and Molino del Rey. There is Tacubaya, the fashionable suburb with its palatial residences where lots are valued at from ten to twenty thousand dollars. The emerald valley spreads out before you, both lake and field and village, until it swells into the blue rim of the mountains. Your eye is charmed, fascinated by the sublimity of lofty mountains standing out against a transparent sky in the clear unclouded atmosphere of the tropics which makes them appear near at hand instead of twenty to forty miles away. Beyond them tower the snow-capped volcanoes, and Popocatepetl and Ixtaccihuatl seem like hoary headed patriarchs watching over the peaceful scene—mute with sadness over the fearful carnage of the past.

The interior of the palace is one of luxurious beauty, fully in keeping with its superb location. According to the legends on this very hill was the palace of the Montezumas. Where we stand Cortez stood to contemplate the future of new Spain, and here, too, Montezuma sat to weep for the passing glory of his race.

The appointments of every room are perfect. The reception room, the Ambassador's hall, the banqueting room, the smoking, billiard and card rooms are all furnished in regal magnificence. The monogram "R. M." emblazoned on the walls and carved in the furniture tell you plainly that this is the state residence of the Republic of Mexico. The sun corridor of the castle with stained glass windows of chaste design, and the graceful figures in Pompeiian colors on the palace walls as you enter the well kept gardens of tropical fruits and flowers—indeed all the decorations were exquisitely ornate. This is true even of the great stairway leading to the upper floors where on the walls are frescoed the escutcheons of all the Mexican rulers, from the Tzins of the Toltecs, back to 1474, down to the administration of President Diaz.

This palace, we are informed, has grown by successive additions made to the original of the Spanish Viceroy, Don Matias de Galvaez, in 1783, to what it now is, though Don Bernardo thought he had completed it in 1785. But each succeeding viceroy, emperor and president has added to it until today Chapultepec is a veritable palace.

The monument of the gallant, beardless defenders of this historic building in 1847 was pointed out to us. Here was fought the last battle of our war with Mexico. The Duke of Wellington, the conqueror of Napoleon, had followed General Scott's campaign with admiring interest. But when the American army enterd the basin of Mexico, Wellington said: "Scott is lost. He has been carried away by successes. He can't take the city, and he can't fall back on his base." But Scott was victorious. The mill and other buildings bear the marks of battle. It was the last fight of the war that arose out of the secession of Texas from Mexico, and its subsequent admission into the United States.

We left this seat of ancient kings. We walked through the avenues of enormous cyprus trees beneath whose shade were the gardens Montezuma loved. Long festoons of gray Spanish moss hung from the branches of the monarchs of the forest that sheltered the romance and intrigues of the Aztec court. We saw the great aqueduct that furnished Chapultepec with water. We bid this famous castle goodbye and rode back into the city.

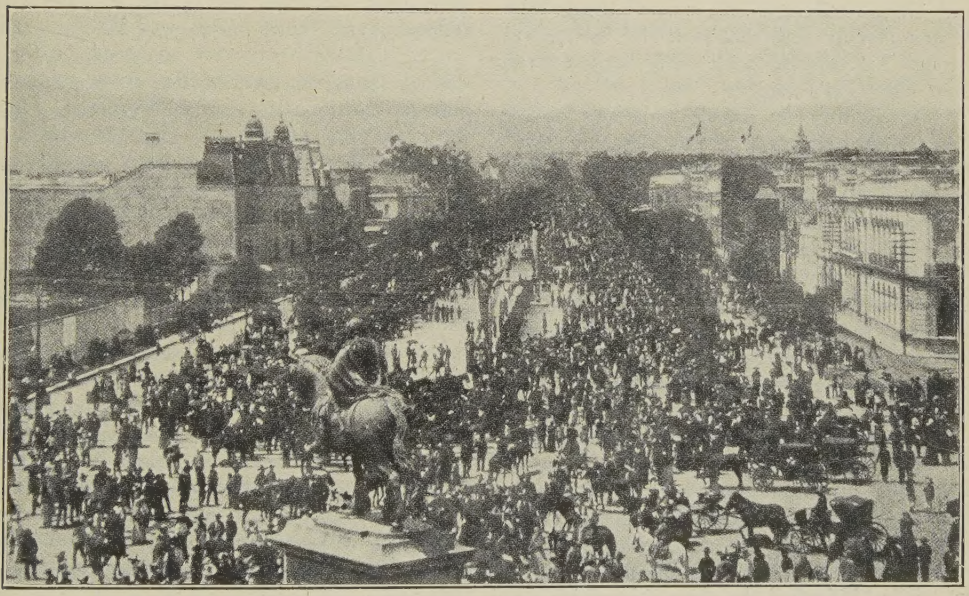
### The Capitol Dome

Every day you find in the Capitol, at Wash ington, a steady and ceaseless throng of vis itors leaning upon the rails on the stairway, looking upon the paintings which so vividly portray stirring scenes of national history Now the space in the Brumidi frieze in the Capitol, which has remained incomplete on ac count of the death of the artist, is to be filled. The unfinished work was always the text for a long paragraph in the lecture of the Capitol guide. The frieze is seventy-five feet from the floor and runs about the base of the dome. The completed part depicts historic scenes of left unfinished. Now it is suggested that scenes shall be taken from the Spanish-Amerian war, possibly from the Philippines and Porto Rico, also the Panama Canal, leaving the fratricidal war to be chronicled only on the pages of history, with all bitter memories eliminated from the hearts of the people. It will then be a completed arc symbolic of the unity of the nation.—*Exchange.*

—❦—

### "Psalmi Paulini."

It is said of Dr. Martin Luther that, being asked one day which of all the Psalms were the best, he answered, "Psalmi Paulini."



PAGEANT OF THE PASEO DE LA REFORMA.
Viewed from entrance, City of Mexico.

the New World from its discovery to the Civil War.

With upward strained necks, visitors never fail to discover the missing part of this decoration, entirely encircling the dome with the exception of fifty feet, left incomplete by Brumidi, who fell from the scaffolding in 1880 and hung in a perilous position above the marble floor until rescued. The strain and shock resulted in his death shortly after the accident.

Costagan continued the work until 1889, when vigorous opposition arose against having the scenes of the Civil War depicted in this frieze.

This was the principal reason for its being

When his friends pressed to know which these might be, he replied: "The 22d, 51st, 130th and 143d. They all teach that the forgiveness of our sins comes without the law and without works to the man who believes, and therefore I call them Paulini Psalms. David sings, 'There is forgiveness with Thee that Thou mayest be feared'; this is just what Paul says, 'God hath concluded them all in unbelief, that He might have mercy upon all.' Thus no man may boast of his own righteousness. That word, 'That Thou mayest be feared,' dusts away all merit, and teaches us to uncover our heads before God, and confess, 'It is mere forgiveness, not merit at all.'"—*Selected.*

# "And a Little Child Shall Lead Them"

Isaiah 11:6.

BY GRACE WEST

## CHAPTER I.

I NEVER think of the pathetic story of Charley Steele in the "Right of Way" without thinking of Mr. Learoyd, a man who, like Charley Steele, "wondered." I never hear the hymn "I heard the voice of Jesus say" sung without being carried back to that memorable trip to Hong Kong, when I heard little Arthur Neville sing that beautiful hymn, and through his trusting faith bring back a stray lamb into God's fold.

This trip was not my first nor my last to Hong Kong, although it was the only overland trip I had made in this direction, otherwise when the "Land of the Mikado" was my destination I traveled by way of San Francisco and then crossed the Pacific Ocean.

I had left New York on March 5, and was now, a month later, at Alexandria, Egypt. So far the trip from Germany had been rather monotonous. The passengers on the trains and afterward on the boat were the same one meets all over the Continent.

The train which I boarded at Alexandria ran along the edge of the desert. The stops were long and numerous, but we eventually arrived at Suez. The sun at noon was terribly hot, and the air in the train stifling; toward evening, however, a cold, damp breeze sprang up. The "Mikado," the steamship which was to take us from Suez to Colombo, lay in the harbor, directly opposite the railroad terminal.

The breeze, which was quite a relief after the day's heat, was also suggestive of fever and ague, and to avoid such evils, and being tired out from my journey, I retired early.

I heard the patter of feet on the decks for a long time, and fell asleep while reviewing an endless procession of statuesque Hindus in white garments.

I rose late the next morning. Indeed, the boat was well under way. I had gone aboard the "Mikado" at 8.30 in the evening, and we left the dock at four the following morning.

Lying at ease in a steamer chair on that first day out, I took an inventory of my fellow passengers. Among them were two nondescript Englishmen. Did I say nondescript? Well, they were conspicuous for mutton chop whiskers, monocles and checked suits, and were, I heard later, a pair of globe trotters.

Near me sat a gentleman who attracted my attention. He was apparently about thirty-four years of age, although his hair was iron gray. His face, which was refined, was at the same time very sad, and as he sat there he sighed several times. This was Mr. Learoyd.

Two maiden sisters were on board, on their way to Singapore, where they were going to keep house for a widowed brother. They were the only women passengers besides Arthur's mother. I have not yet spoken of Arthur. I can see the dear little fellow before me as I write, leaning on his crutch, a smile lighting up his pale face, and his soft, brown eyes looking lovingly at me. He had met with an accident some years back which had left him a cripple.

The first time I saw Arthur was on that first day out. Our captain, Captain Crowle, was a big burly Irishman, gruff, but jolly. The captain was standing on deck, looking toward the distant coast. Arthur approached him rather timidly and stood beside him. Captain Crowle turned around and looked at Arthur, who was smiling at him. After a little while the captain found his voice, and in a bass voice said: "Well, well, what have we here?"

Like some frightened bird Arthur jumped and was gone in an instant. When the captain saw how he had startled the little fellow he at first gazed around with a stupid expression on his face and then burst into hearty laughter. He continued to laugh so loud and long that I began to fear a stroke of apoplexy. Captain Crowle was getting purple in the face, and the situation became alarming when the first officer stepped up to him and clapped him vigorously on the back, which soon restored him. I discovered later that this was part of the first officer's duty, and he was called upon very often to perform same.

Mrs. Neville, Arthur's mother, was one of those good Christian women we meet so often.

Good not only in words, but in deeds, and always ready to extend a helping hand to the needy. Arthur inherited from her his gentle manners and winning ways. I heard through Mr. Turner, one of the gentlemen of the check suits, that Mrs. Neville was a widow, and on her way to Hong Kong to join her brother. I looked forward with pleasure to a trip with such fellow passengers. A child on board a steamer, and especially such a dear little fellow as Arthur Neville proved to be always, receives a warm welcome.

There were other cabin passengers on board the "Mikado." Three college men, on a trip around the world, an old gentleman from Ohio and a sharebroker from Shanghai, apparently a great sportsman.

I, of course, did not learn all about my fellow passengers on that first day. Captain Crowle often came for a chat, and the meetings in the smoking room revealed many an amusing incident. I sometimes met Mr. Learoyd there, and often promenaded with him on deck. But if I expected to find in him an entertaining or sympathetic companion, I was disappointed. Judging from his prematurely gray hair and the deep lines on his brow and about his mouth, I came to the conclusion that he had some deep sorrow. I was not wrong. He had, but a short time before leaving on this trip, through some unfortunate accident, lost all whom he held dear. This had embittered him and changed him into a morose and silent man.

He was at peace neither with his God nor the world. He could not understand that "He whom God loveth, He chasteneth." The burden of his complaint was always: "What have I done that God should punish me in this manner?"

From this question he soon went over to others, until at last he even doubted the existence of an all-wise and loving Creator. Like Charley Steele, he "wondered." And he had prayed hundreds of times like you and me, the Lord's Prayer, and said "Thy will be done."

* * * * * * *

Easter Sunday. It was a glorious day, though rather warm. The sun arose in fiery splendor, and one could almost think the Red Sea derived its name from the golden reflection of the sun. Although we had been in sight of land for several days, there was nothing now to be seen but water and the heavens above.

In the morning there was a review of all deckhands, stewards, etc., most of which were Hindus. In their clean, white garments they looked very picturesque.

Divine service was conducted in the social hall. Captain Crowle read the Gospel—that beautiful Easter message—Matthew 28, 1-8. At the words "He is not here, for he is risen," I saw Mr. Learoyd regard the reader with the sarcastic smile I had learned to know. Only the day before I had spoken to him about the work being done by missionaries in foreign countries; but he had merely shrugged his shoulders and abruptly changed the subject.

Mr. Turner had once said about him: "He's so deucedly abrupt, doncherknow."

After the gospel had been read and the prayer spoken, Captain Crowle gave out the hymn. It was begun in a wavering fashion, but in a little while I heard a clear soprano voice singing. Looking up, I saw Arthur Neville singing with upturned face, singing to his Lord and Master. High and clear his voice rang out, while the other voices were hushed.

He is risen, He is risen,
Tell it out with joyful voice;
He has burst his three days' prison,
Let the whole wide earth rejoice.
Death is conquered, man is free,
Christ has won the victory.

Come, ye sad and fearful hearted,
With glad smile and radiant brow,
Lent's long shadows have departed,
All His woes are over now,
And the passion that He bore
Sin and pain can vex no more.

He is risen, He is risen,
He hath opened Heaven's gate;
We are free from sin's dark prison,
Risen to a holier state,
And a brighter Easter beam
On our longing eyes shall stream.

I think the friendship which sprang up between Mr. Learoyd and Arthur dated from that time. The sarcastic smile came less frequently, although I have seen Mr. Learoyd in the evening, after Arthur had gone to rest, sit on deck gazing straight ahead of him and "wondering."

We arrived at Aden three days later. The

weather had been warm and the sea somewhat heavy. When passing the Zebel Zakur Islands, where the rocks are extremely dangerous, we saw numerous wrecks.

Arthur had told me of another passenger whom he and Mr. Learoyd had discovered, a Hindu Nabob, worth four and a half million rupees. They introduced me to "Jubilee Jim," whom we all found most entertaining. (By the way, Mr. Turner dubbed him Jubilee Jim, as he found it impossible to pronounce his name.) This very interesting person left us at Aden. We did not go ashore, as there was nothing of interest to be seen, except a small garrison, and a good many negro boys diving for coins which the passengers on the "Mikado" threw them. It created a good deal of laughter when one of the little darkeys tumbled off the wharf and into a canoe, which was being paddled by one of the men from the garrison. Both men went into the water, but as they could swim nothing more serious happened than a heated argument and a good laugh for the spectators.

Having gone through the strait of Bab-El-Mandeb (meaning Gate of Hell), where we passed the Perin lighthouse, the night before we reached Aden, about one-third of our journey was completed. We left Aden at noon and were soon in the Gulf of Aden. The weather was very warm and the passengers inclined to lounge around. The next day we entered the Arabian Sea. The heat still continued and the air was remarkably clear. We could see in the distance the brother islands, Sammy and Tommy. Captain Crowle told us these islands were located near the Island of Socatra, and were at a distance of twenty-five miles. We could also see the larger islands, which were still further away.

The evening came ushered in with a cooling breeze and a glorious sunset. The sea was smooth as a lake and the rays of the setting sun seemed to turn the quiet surface into a sheet of burnished gold. In the distance loomed a fishing junk. It seemed like a phantom ship apparently sailing straight into the crimson light which was flooding the horizon.

Mrs. Neville, Arthur, Mr. Learoyd and I were sitting on deck looking at the magnificent scene. The only sounds to be heard were the low tones of the other passengers, and occasionally an ejaculation from a group of Chinese steerage passengers. They were huddled on the lower deck and gambling, playing at a game resembling dominos, but using a much larger number of stones with red and white points.

"Mr. Learoyd," Arthur said, "the last time I went to church in England our pastor read a psalm that just applies to this scene."

Mr. Learoyd looked a little guilty, then said: "Yes, dear, what was it?"

"Well," said Arthur, "I don't think I have ever thought of it again until just now, but the sunset and those Chinamen brought it to my memory again. 'O Lord, how great are Thy works, and Thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this.' "

Both Mrs. Neville and I added an amen to the beautiful quotation, but Mr. Learoyd walked abruptly away. He came back in a few moments, and remarked that the air was chilly and had Arthur not better go below.

When we were alone he came over to me. "Spence," he said, pointing to the clouds, "those are the works of God, that Chinaman is the brutish man who knoweth not. Why should he know? No one has taught him. And I, I am the fool that understandeth not; and yet I have been taught. I said I know God, I acknowledged before men that I knew Him, and now—now—"

He sat down, burying his face in his hands. Sob after sob shook his frame. When little Arthur Neville spoke of the fool that understandeth not, he little thought that the words would apply so well to his dear Mr. Learoyd. When he was calmer, I spoke to him, and told him of that divine love which passeth all understanding, of the disciple who denied Christ three times and was afterward one of his most faithful apostles. Although I know now, year after, that he heard all I said to him and heeded the words, at the time I thought that all I said was wasted.

How often when we despair and think our seed has fallen on barren ground are we helping some erring soul to walk in the paths of righteousness! When I ceased speaking, Mr. Learoyd sat motionless for a long time. The beautiful sunset had quite faded away, and the stars came peeping out one by one, and the air was damp and cold.

I had just made up my mind to break in upon Mr. Learoyd's reverie when he asked me in that abrupt way of his to promenade the deck with him. Once I heard him say very softly: "Neither doth a fool understand this. I wonder if——"

*(To be continued.)*

# State Conventions

**INDIANA, Camden, August 20, 21**
**ILLINOIS, Elliott, August 27, 28, 29**
**PENNSYLVANIA, Allentown, September 24, 25**
**IOWA, Thor, September 24, 25, 26**
**WISCONSIN, Kenosha, October 8, 9**
**MINNESOTA, Minneapolis, October 15, 16, 17**
**NEW YORK, Syracuse, October 28, 29, 30**
**NEW JERSEY, ——, November 3**

THE fourteenth annual convention of the Luther League of Pennsylvania will be held in the city of Allentown Tuesday and Wednesday, September 24 and 25. As these dates will be near the time for the opening of Muhlenberg College, a very large gathering of loyal young Lutherans is expected.

Committees are already at work to make this meeting a great success. The addresses for the first day will be "The Luther League Topics," by Frederick Bergstresser, Esq., of Philadelphia, which address will be followed by discussion by the delegates. Two addresses, "The Christian College," by A. T. Michler, president of Allentown Central; "The Universal Priesthood of Believers," by Rev. W. H. Fehr, Pittsburgh, will comprise the program for the evening. The Wednesday morning session will open at 9:30 o'clock and the two addresses will be "Influence of the League on the Lives of its Members," by Rev. H. B. Ernst, of Boiling Springs, and "The Successful League," by J. H. Early, Esq., of Reading. In the afternoon "The Junior Work" will be presented by Mrs. Chas. L. Fry, of Philadelphia, and "The Family Altar," by J. A. Ziegenfuss, of Weisport. The speakers for Wednesday evening will be John S. Miller, Esq., of Somerset, president Somerset County Central, whose address will be "The Luther League an Education," and Rev. Stephen Paulsen, of Williamsport, who will speak on "Young Men in the Church." Any society of whatsoever name in the Lutheran Church is most cordially invited to send representatives to this coming convention.

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## The Laity

By REV. LUTHER M. KUHNS,
General Secretary of the Luther League of America.

One important work of the League is to train up laymen who shall be intelligent workers in the congregation. The Lutheran Church certainly needs laymen whose talent for church work is thoroughly developed and themselves trained to take enlarged views of the Church and her mission. We need the enlarged vision that we may do that larger work which reaches out beyond the limits of the individual congregation and makes the whole world the field of its activities and influence.

There is no grander work to be done in our day than the training up of Lutheran laymen who have positive Lutheran convictions based on a deep and intelligent knowledge of the Reformation. Where our Leaguers train up such laymen they do a service for the Church that cannot be too highly commended. Our Lutheran laymen ought to be to our Church what the laymen are in other denominations about us. A body of laymen who take a deep and self-denying interest in the welfare of the whole Lutheran Church is needed. More and more we are developing such a body of men, and the work which the Luther League does to this end is one of the most important and far-reaching of its activities.

Give us a body of laymen interested in the work of the Church at large, with its splendid missionary and educational activities, and we will have a Church which will make marvelous strides forward. Therefore the Leagues with the wide outlook, whose members are trained to an intelligent conception of the Kingdom, will render the Church of the future an incalculable service. Let us enlarge our vision. Then will follow the enlarged work.

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Adoniram Judson said: "I never was deeply interested in any object; I never prayed earnestly and sincerely for anything, but it came. At some time, no matter at how distant a day; somehow, in some shape, probably the last I should have devised, it came." How many of us can say the same thing?

# Luther League Topics

14th Sunday After Trinity. Sept. 1, 1907.

## Church Discipline

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Why is church discipline necessary? What is the spirit and the aim of church discipline? What has been and what is the method and character of church discipline?

Lessons for our own lives: We need the spirit of Christ and the Apostles in dealing with the erring. Church discipline is really not merely certain formal and official action in reference to some particular offense or offender, but it is the constant reaction of the Christian conscience against sin, and its strength and corrective power depend upon the genuine Christian character of the congregation and the Christian community. The spirit of love for the erring, and at the same time of detestation for all immorality, all that is inconsistent with the profession of Christ, is that which our Master showed in all His dealings, that which He enjoined in the passage which forms our thought in this lesson, that which His Apostles showed when, confronted by the necessity for discipline, as illustrated, for instance, in St. Paul's treatment of the shameful scandal that had arisen in the Church at Corinth (I. Cor. 5:1-5; II. Cor. 2:5-11). Where the Christian conscience is not keen and clear, where the Christian common life is not sincere and consistent, the mere legal and formal condemnation of the sinner will be far more likely to arouse resentment than to lead to penitence and restoration. Instead of the joy in scandal, which, alas! is only too frequent even among nominally Christian people, instead of the delight in repeating the offense which has become known, and making it the subject of eager gossip, there should be the deep sorrow for the sin, for the hurt that it brings to the name of Christ and the Church, for the danger of unending loss and ruin to the sinner, and with this, the earnest desire to vindicate the righteousness of the Christian community and to lead the one who has injured it to repentance. "But when a scandal comes to light in a Christian congregation . . . in how many has the feeling which takes place the character of goodness and of severity, of condemnation and of compassion, of love and fear, of pity and shame, the only character that has any virtue in it to tell for the sinner's recovery?" Nothing can effect the true end of church discipline but a "real and passionate sympathy with the holiness and the love of Christ. . . . We need that sympathy in all our churches today; we need it that special acts of discipline may be effective; we need it still more that they may be unnecessary. Pray for it as a gift that comprehends every other—the power to represent Christ and work His work, in the recovery and restoration of the fallen."

15th Week After Trinity. Sept. 8, 1907.

## Dr. David A. Day

Acts 16:16-20.

The Scripture lesson describes Paul's experience with a girl "possessed with the spirit of divination." She was the source of income to those who held her in bondage. This girl cried after Paul, saying: "These men are the servants of the most high God, which show unto us the way of Salvation." This was an apostolic missionary experience.

In imagination we can go back to the days of those earnest men, Paul and Silas, and portray the strenuous life of witnessing for Christ among the heathen. When Paul grieved for the sorrowful condition of the girl, liberated her from the spirit that chained her and prevented her coming to Christ, he performed a double service. First, he gave the girl that freedom of will which enabled her to accept Christ, and, secondly, he destroyed the occasion for her human servitude. We read that when her owner saw that by the miracle wrought by Paul in the name of Christ their source of profit was destroyed, they arraigned the apostle and his companion in the market place before the rulers. Paul and Silas were thrown into prison. It is the dark side as well as the bright side of missionary experience.

Years ago on the western coast of Africa the Lutheran Church established, through the efforts of the Rev. Morris Officer, the Muhlenberg Mission. This mission is in Liberia, Africa. For years the successful head of this mission was the Rev. Dr. David A. Day. Dr. Day was born near Dillsburg, Pa., on February 17, 1851. The poverty and wrongs that

The Luther League Topics, complete lessons (of which the above are outlines and reviews) in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

he endured in his young manhood excited him to a strong determination to devote his life in extending relief to the helpless, should an opportunity ever present itself. It was in this resolve he laid the basis of that most notable and successful missionary career which has attracted the attention and elicited the applause both of all Foreign Mission Boards and African travelers. His practical methods provided a feasible method for attempting civilization in the deadly climate of the West African coast.

At the age of fourteen years Dr. Day enlisted as a soldier in the Seventy-eighth Regiment Pennsylvania Volunteers. He served till the close of the war. His academic and theological training was received at Susquehanna University, Selins Grove, Pa. After taking a degree in medicine, he started for the mission in the Republic of Liberia, known as Muhlenberg Mission.

Where the African fever had already slain numbers of devoted men Dr. Day entered upon his life work. He was one of the heroes of missions of the nineteenth century, nor can the history of mission work in Africa ever be written without due regard to his magnificent spirit as a witness for the Gospel and his practical methods for the uplift of the tribesmen. With the exception of a few short visits to this country, Dr. Day remained at his post for twenty-four years. It is the only case known of one holding out so long against that fateful climate. To him was largely due the work already accomplished in Muhlenberg Mission.

Today in this mission, in connection with the American Lutheran Conference of Liberia, there are the Rev. Will M. Beck, superintendent; Miss Amelie A. Klein, Mr. G. G. Parker, Mr. McCray, and recently there have been added the Rev. John K. Reed, Rev. J. C. Pedersen and the Misses Ruth Garrett and Lulu M. Goodman.

The following are the names of the churches or stations connected with the mission: Mission Chapel, Muhlenberg Mission, St. Paul's, Lower Harrisburg; Day Memorial, Upper Harrisburg; H. O. Stewart's, Mt. Coffee; Wartburg, Dobley's Island; Heid Memorial, Solonya; Zeh, Pleasant View, near Koontown; Hill Station, Zulu's Hill.

In the Sunday schools of this mission there are twelve teachers and 150 scholars. In the day school there are twenty scholars; in the boarding schools are eleven teachers, twenty-five girls and 168 boys.

During the approaching seasons it is proposed to establish a new mission house and to properly man a main station in the interior.

Dr. Day was a charming gentleman; personally a man of simple life and great personal magnetism; his articles to the Church papers and magazines were exceedingly readable; he blended with a simple English enough of the African patois to give a humorous touch that made his writings exceedingly fascinating and drove home on the reader the appeals he made for this mission. His addresses before Synods and Conventions were models of condensed information, terse, practical statements of need and plans and a sympathy that elicited a response from those who heard him. On a homeward bound voyage he died at sea, December 17, 1897.

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16th Sunday After Trinity. Sept. 15, 1907.

## Church Art

1 Kings 6:12-36.

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Have we Scriptural as well as reasonable ground for the use of the various arts in connection with divine worship? What are the dangers in the use of art in worship? What are the principles of a true use of art in worship?

Lessons for our own lives: We ought to understand the principles that control the employment of the arts in the church building and services. Every Lutheran Church uses some of the arts, for example, music and poetry. The baldest forms of service must employ these. Even the Puritans could not do without them, although they limited the use of poetry to the very unartistic metrical translations of the Psalms; and of music to the singing of tunes unaccompanied by any musical instrument. But all or most Lutheran churches recognize and seek to employ the arts as a valuable aid to devotion. Architecture is indispensable, since we must have places of worship. Painting and other decorative arts are necessary, unless we think the beauty of the House of God a matter of indifference, or unless we think beauty sinful, in spite of the lesson that God teaches us in the making of His beautiful world. Forms of worship cannot be omitted, since every word is itself a form. The only question in all these things

is, shall the use of the arts—architectural, decorative, literary, musical—be intelligent, instructive, devotional, churchly, or shall they not? God loves beauty; He even describes true worship as that which is offered in "the beauty of holiness" (Psalm 96:9). He has made us capable of the appreciation of beauty and of its enjoyment. The arts are His gift. The Temple constructed by His instructions was full of beauty, ornament, symbol. Its services, according to His command, were framed in beauty of ordered words, with appointed choirs, and music in which He delighted. Has He changed since He endowed David with the gifts of musical and poetic art, or since He rejoiced in the antiphonal chanting of the sons of Asaph, while they sang the songs under the guidance of the Chief Musician, to the accompaniment of stringed instruments? (See I. Chron. 25:1, 2, and Psalms, e. g., 47, superscription, Revised Version.)

But when the arts are used, we should be willing to study and appreciate their significance. Do you know the structure of the liturgy of our Chief Service? Do you understand the reason for the order of its parts? Do you apprehend its underlying thoughts in their connection? Do you appreciate intelligently the superiority of the glorious music that is distinctively ours? Do you take the trouble to learn it, to enjoy it? Do you know the reason for the form and position and decoration of the altar and pulpit and font in the church, for the ornaments and decoration of the church building itself, for the changing colors appropriate to the seasons of the Church Year? To have these things and to use them without understanding is profitless and unjustifiable. If you do not know them, learn. Then you will understand, better than in any other way, the value and the place of art in worship.

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17th Week After Trinity. Sept. 22, 1907.

## Philip Jacob Spener

Habakkuk 3:16-19.

Historical Topic Reviewed by Prof. Holmes Dysinger, D.D.

Philip Jacob Spener was born in Upper Alsace, January 13, 1635, and died in Berlin, February 5, 1705. The period of his activity begins in the second decade after the close of the "Thirty Years' War." While the Peace of Westphalia had secured religious liberty to Protestant Germany, it left the moral and religious sensibilities of a vast majority of the leaders and people blunted and brutalized.

The doctrinal controversies of the preceding century had left their heritage of evil as well as good. The tendency toward an extremely subtile and precise definition of doctrines caused the emphasis to be put upon the form, often to the neglect of the saving and regenerating power of the truth. But this tendency met with strong opposition within the Church herself, and the age that is often reviled as that of "dead orthodoxy" possessed much true piety and spiritual life.

The chief representative of this opposition, and the one whose life and work gave it embodiment, direction and permanency was Spener. He was born of devout Christian parents. "He is with justice counted among those who retained their baptismal grace, and in it harmoniously continued to develop their Christian life. He was a man of fervent spirituality, spotless character, rich and broad intellectual attainments and epoch-making influence." He was most carefully trained by his parents and other pious friends, who took a deep interest in his spiritual welfare, as well as his intellectual development. Among the earliest books from which he derived religious nourishment was Arndt's "True Christianity."

His university training was obtained chiefly at Strassburg. After completing his course there he spent several years in travel and in residence at other universities. He was at Geneva for more than a year. His intimacy with the leading professors and preachers of that city widened his outlook and to a marked degree influenced his subsequent career.

Spener's return to Strassburg was the beginning of his active public life. It divides itself into four periods, coincident with his residence at Strassburg, Frankfort-on-the-Main, Dresden and Berlin. At the first place he spent three years as pastor, at the same time lecturing in the university on history and philosophy, to which theology was added later. In 1666 he was called to be chief pastor at Frankfort-on-the-Main, a position that carried with it the Presidency of the Ecclesiastical Ministerium of the place. Here he instituted his first movement for the reform of preaching and of the prevailing religious life, and spent twenty years seeking to awaken an earnest religious life among his people, and exerted a powerful influence far beyond Frankfort by his sermons, which were marked by their clear, plain and strong exposition of the Scriptures and by their warm devotional spirit.

In 1686 he was called to be the Court preacher at Dresden. This was at the time regarded as the most important position ecclesiastically in Germany. His fidelity to duty as the confessor to the Elector aroused the bitter hostility of that dignitary, while his efforts to introduce methods of reform, similar to those introduced at Frankfort and elsewhere, with the design of quickening the spiritual life and also of improving the quality of the preaching, provoked the most violent antagonism on the part of the Theological Faculty at Leipzig. But his labors were not without results; for the very men who were not allowed to follow Spener's methods here afterward became the leading professors in the new university at Halle, where his religious spirit was dominant.

In 1691 Spener was appointed superintendent of St. Nicholas Church in Berlin and Head of the Consistory. This position he held until his death. Here he continued his work, adopting the same methods he had used with such marked success elsewhere. But he obtained the most far-reaching results through the appointment of truly devout pastors, which he was instrumental in accomplishing, and the selection of such men as Francke as professors at Halle.

Spener's program is nowhere given more succinctly than in his little pamphlet entitled "Pious Desires." These may be briefly summarized as follows:

1. The general reading of God's Word with special meetings for that purpose.

2. The diligent exercise of the spiritual priesthood of believers—i. e., in accordance with Luther's interpretation, and not in a fanatically enthusiastic fashion.

3. The confession of Christ by deeds of holiness and love, and not merely searching after knowledge.

4. Prayer for unbelievers and false believers, instead of profitless dogmatic contention.

5. That progress in heart and life is as essential in theological training as learning.

6. Preaching to edification and a devotional arrangement of sermons instead of the formal that had only rhetorical ends in view.

His method for realizing his aims among his people were: First, by the plain, simple and direct preaching of the Scriptures, extending over larger portions than those contained in the pericopes; second, by more thorough instruction in the catechism, with the design not simply of enlightening the mind, but also of touching the heart and shaping the life in harmony with Christian truth; third, special meetings on Sunday afternoons and evenings of the week for the study of the Bible and the discussion of Scriptural subjects for mutual edification.

Spener and his methods met with strong opposition. As Pietism, for the movement thus initiated was so called, spread, Spener was attacked from many quarters, which involved him in controversy till the end of his days. He was charged with disloyalty to the Lutheran Confessions, with heretical opinions to the number of two hundred and eighty-three, with being the source of the numerous fanatical sects that sprang up in the wake of the movement. But surely he is not to be held responsible for exaggerations and perversions of his teaching and principles. Those who made the bitterest attacks on him were not more loyal to the Lutheran Church and her Confessions than he. His methods were sane, safe and scriptural, and in a later and less controversial age would hardly provoke serious criticism. His temper inclined him to peace, but when drawn into controversy he not only showed learning and conviction, but also exemplified those Christian qualities which he inculcated with earnest impressiveness in his preaching.

Uniting doctrine and life in an indissoluble marriage bond, ever exemplifying in conduct and character the principles which he taught, initiating a movement that has deepened the religious experience and enriched the devotional life of the Church, that has directed her activities into the channels of Christian philanthrophy and started her missionary efforts at home and abroad, Spener still lives and will live.

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18th Sunday After Trinity. Sept. 29, 1907.

## Self-Control Possible to All

1 Cor. 9: 24-27.

Practical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is meant by self control? How can we master ourselves? What are the difficulties and what the power to overcome? Lessons for our own lives: 1. Let us be sure of self mastery. Who is supreme in your life? There are two principles struggling for supremacy within you, the law of the members and the law of the mind? Are *you* in control, or are

you the slave of your lower nature? Do you guide your thoughts, your impulses, your actions, or are they unbridled, dragging you, the man, whither they will? Are you the master of your tongue? Do the baser members, with their lusts, govern you, who should command them? Have you learned the true meaning of *temperance*, which glorious word has been in common use, limited to an inadequate application to intoxicating drink? Are you temperate, that is, self controlled, in all things? Do you acknowledge slavery to any habit? Are you not ashamed to have to say, I cannot stop it? Is your body in subjection, or are you?

2. It is a glorious thing to fight. The only question is what we are fighting. No peace conference that has learned true wisdom will ever seek to abolish war, fierce and unending, against all the hosts of evil. There is one soldier who need never be ashamed of his calling, the "good soldier of Jesus Christ." Let all the joy of conflict, all the hatred and fierceness of your nature be turned against the baseness, and selfishness, and lusts, and anger, and malice, and envy, and uncharitableness that is in your own heart, and it will be well employed. Wage this warfare without thought of surrender, with the proud assurance of victory and mastery through the strength that is given you from above. Meet, with intense resentment and indignant opposition, every attempt of the lower nature within you to assume the governance to which it has no right. Buffet the body with well directed blows, not as one that beateth the air, and compel it to keep its place. There is gladness in the conflict, there is scope here for the love of battle, there is glorious reward for the victor over self, there is a crown for the triumphant Christian warrior. Have you enlisted for the war? God give you fullest conquest!

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## Lutheran Church in Paris

We have German Lutherans and Scandinavian Lutherans, but little is known about French Lutherans. That there are French Lutherans ought not to surprise us; it is not long since Dr. Lenker gave us the stout volume on "Lutherans in All Lands," so, of course, there must be Lutherans in Ireland and Lutherans in France. In the city of Paris there is a Lutheran church—sixteen of them; one of these churches is the Church of the Redemption. A Sunday service in this church, conducted by Rev. M. P. Dieteren, is described in the following language by one who spent a Sunday in Paris:

"On entering the church in good time, we found the pastor busy with the children, who occupied the front pews. His talk was quite animated, and evidently not without humor, for at times the young people smiled and laughed.

"They were dismissed about a quarter of an hour before the regular service. The congregation gathered slowly, until the building was about two-thirds full. Every one, on entering the pew, stood and reverently prayed. The women outnumbered the men. One mother, however, brought in three sons, whose ages ranged from fifteen to seven, whose behavior was model. The service was liturgical, and I could follow it in the hymn book with great comfort. When the sermon came I was totally at a loss, the spoken French being beyond me. The minister spoke from notes, with much animation and earnestness. The attention during his twenty-five minutes sermon was very close, even on the part of the children. After the Old Testament benediction from the minister, the congregation sang the New Testament benediction, changing the 'be with you' to the 'be with us,' thus making it a prayer. All stood quietly in silent prayer after that for a few moments. They dispersed slowly, stopping to talk one with another, indicating a kindly fellowship between them."

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## Book Reviews

A number of helpful pamphlets have reached the editor's desk recently. Among them we mention:

"The Advantage of a Settled Pastorate." Rev. Newton H. Royer. Published at the request of the faculty and students of Hamma Divinity School. Lutheran Publication Society, Philadelphia.

"How to Read Music at Sight." James P. Downs, publisher, 14 Park place, New York. Price, 50 cents.

"An Evening with the Flowers." Mrs. H. E. Kramer, Akron, Ohio. Designed for an evening entertainment.

"The Importance of Home Training; or, Family Discipline." A sermon by Rev. E. A. Repass, Ph. D., preached in Bethlehem Lutheran Church, near Waynesborough, Va. Lutheran Publication Society, Philadelphia, Pa.

# Two League Presidents

### New Jersey's New President

UPON the resignation of Mr. T. Clem Beck, because of his increased business duties, from the presidency of the New Jersey State Luther League, Rev. J. E. Heindel, first vice president, was made president of the League. It is to be regretted that the presidency of the League became vacant during the summer. However, it is the intention of the new president to devote as much time as possible to the

REV. J. E. HEINDEL.

State work. Rev. Mr. Heindel was elected Mr. Beck's successor on May 27, which election was ratified by the executive committee on June 19.

With a solid cabinet and efficient committees there is no reason why the next convention should not ring with telling results. The officers and committees of the New Jersey League are as follows:

President, Rev. John E. Heindel, 39 Warner avenue, Jersey City, N. J.; first vice president, Rev. Robert Schlotter, Perth Amboy, N. J.; second vice president, Mr. J. O. Lindquist, Upsala College, Kenilworth, N. J.; third vice president, Miss Elsie Schultz, 23 Reed street, Jersey City, N. J.; recording secretary, Miss Stella M. Coble, 1211 West Third street, Asbury Park, N. J.; corresponding secretary, Clarence R. Kline, 26 North avenue, Cranford, N. J.; statistical secretary, Miss Lena Block, 95 Garside street, Newark, N. J.; treasurer, Mr. Edward Bartels, 353 New Point road, Elizabeth, N. J. Executive committee—Rev. C. T. McDaniel, 204 Tenth street, Hoboken; Rev. E. E. Neudewitz, 162 Mercer street, Jersey City; Mr. Louis Van Gilluwe, Ocean Grove; Mrs. F. Coleman, 14 Danforth avenue, Jersey City; Miss Ottilie Kiesele, 29 Osborne Terrace, Newark. Extension committee—Rev. Frederick C. Krapf, 903 E. Jersey street, Elizabeth; Rev. Fischer, Elizabeth; Rev. Robert Schlotter, Perth Amboy; Mr. Adam Laux, Elizabeth; Mr. C. O. Thunberg, Upsala College, Kenilworth. Credential committee—Miss Augusta Neubeck, 46 DeHart place, Elizabeth; Mr. K. Thorberg; Mr. N. E. Gril, Passaic; Miss Elsie Piehler, 538 Franklin St., Elizabeth; Miss Bertha Wagner, 310 Lamberton street, Trenton. Press committee—Mr. Louis Van Gilluwe, Ocean Grove; Rev. J. H. Meyer, 107 Atlantic street, Jersey City

ALEXANDER NELSON.

### Chicago's President

Alexander Nelson, president of the Chicago District Luther League. The eighth national convention of the Luther League of America will be held in Chicago. On July 10, 1907, Chicago had on the North Side 8 societies, on the South Side 4 societies, and on the West Side 20 societies—a total of 32 societies, with a membership of 1,448.

# Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

**Luther League of America**

IN THE INTERESTS OF

**The Lutheran Church and her Young People.**

Edited by E. F. EILERT,

WITH

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## Editorial

### A Laymen's Movement

In one of the branches of our Church a "laymen's movement" is being very largely discussed at this time. The "movement" appeared on account of reported deficits in funds "apportioned" for the several mission and other benevolent objects supported by this branch of the Church. A few laymen made a proposition to try for a clear balance in the accounts next time they are rendered. There is little doubt that the committee appointed to direct the "movement" could, with little work, meet the deficits by appealing to a few liberal minded people. But this easy and narrow policy does not seem to have been adopted. The committee has evidently chosen rather to undertake a "campaign of education," which no doubt will result in not only the full apportionment being met, but in a general increase of beneficent gifts and the adoption of some practical plan of systematic giving by individuals and in congregations where no such rule has been practiced heretofore.

This "movement" is in direct harmony with Luther League principles. People will give their money only to objects of which they *know* something and in which they become *interested* through knowledge. If young people could and would keep themselves *informed* about religion, its great value and the first-quality benefits it bestows, there would need to be no special appeals for benevolence in the next generation. The giving would be a spontaneous outpour of genuine interest and good will—real beneficence.

The League is under obligation to watch and forward this "movement." Its members will be the first to respond to the call, very likely. Incidentally, we remark that perhaps the League's ten years or more of systematic educational work is responsible for some of the strength that the "movement" shows.

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The greatness of man! Like a mighty, big fish he plans and he imagines; and he does some great things, builds some enormous buildings, and manufactures some powerful machinery. Yet a tiny insect which has to be seen under a microscope knocks out his plans. A few snowflakes put his powerful locomotives out of business. A little quiver of the earth and his buildings are dust and ashes. When man gets "the swelled head" disease and insanely imagines he is a wonder, some little thing like a few raindrops, or a little bug, or a cloud no bigger than a hand, proves that, after all, he isn't so great.

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The busy man is the one who always has the most time and who figures in the greatest number of successes. The reason is very obvious. They are busy because they are successful. They have more than they can do. They have diversified interests to look after, and

these interests have been acquired because they were busy and did not have time to look after any more business. They attended strictly to their own business. The busy man does things and he is the one who can be depended on to do things. But the man who is too busy to do anything after he is put on a committee very rarely accomplishes more than a mediocre success. It takes a busy man to be a success and to do things.

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A talent for success is learning to have a real and definite value in business, in society and in the Church. Timeservers belie their profession and cannot be counted on in emergencies. But the integer of success is a known quantity and gives evidence of his stamina when the need comes. He is always the same and can be counted on up to the full measure of his value. Such young men are at a premium today in every department of life. There is a crying demand for them.

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The recent death of Rev. Dr. John Watson, better known by his pen name of "Ian Maclaren," removes a unique literary character. As the author of "Beside the Bonnie Brier Bush" and "Auld Lang Syne" he will live long as the annalist of Drumtochty and the delineator of Scottish characteristics. However, he made literature a staff instead of a crutch, for he seems to have regarded his real vocation as that of the preacher. Ecclesiastical honors were his portion. Yet his fame in the pulpit was very largely confined to the Church of his ancestral faith. Beyond the Presbyterian Church, particularly in his native land, his reputation as a preacher was not very extended. But the magic of his pen elicited the tears and smiles of men wherever the English tongue is known. He did not trust the fickle jade of literary fortune, but made it of service to his real profession and to magnify his calling.

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Good principles and right habits in life build a character that will command confidence. This is a possession worth having.

There is no better stimulus for the popular conscience than a sound religious faith, and the undisputed testimony of history is that, with the decline of evangelical preaching and a sturdy religious faith, popular integrity and public morality sinks in the scale of action.

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The Lutheran ministers and laymen should have every advantage of education and equal to the best in the land. In the past the Church has lost because she neglected to provide for the perpetuation of a ministry on the soil and the training of laymen of wide education and thorough indoctrination. Hence the loss in Delaware, New Jersey and Pennsylvania. The Lutheran Church needs men for the ministry, but it also needs educated laymen who command influence in the State and in the Church.

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Let your words cheer men. Cultivate the habit of encouragement. Here lies an opportunity too much neglected.

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The Luther League means to impress and to cultivate a spirit of usefulness and loyalty to the local church. But it needs sympathetic and co-operative relation to the congregation. A successful church is one wherein pastor and people are kept warm-hearted, young and hopeful by cultivating an atmosphere of fellowship and sympathy with the rising generation. In an atmosphere where our young people enjoy the respectful and sympathetic recognition of the older people, their word of encouragement and helpful copartnery, young Christians will flourish and the Luther League be a successful home.

—❦—

The shrine of knowledge, whatever it may add of refinement and culture to a man, for completeness of power more than intellectual keenness must add spiritual mastery and sanctified living for Christ.

—❦—

Every Luther Leaguer should know that it is just as important for the societies of the Church to keep in step with the whole body as it is for a citizen to follow and observe the laws of the State, and that the best method to

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win souls is to enlighten them with the knowledge of their need of a Saviour.

—❦—

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—❦—

It is with great satisfaction that we can announce the preparation and early publication of the first booklet of thirteen lessons for Junior Leagues. The topics will be varied. They will include the important doctrines, the moral principles, some of the chief facts of Bible and church history and some bits of biography. These will be interspersed with practical lessons from life. They include a golden text, a Bible-reading, the Lesson-treatment Queries and some suggestive Points for Discussion or Papers to be read. See page 2 for full particulars.

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# Our Churches and Institutions

## In Some of Our Large Cities

**Greater New York.**

—Rev. Emil Fischer, ordained at the recent meeting of the New York and New England Synod at Morrisburg, Ont., has accepted a call to Trinity Church, Brooklyn, as successor to Rev. A. L. Steimle. Rev. Fischer is a son of Rev. C. G. Fischer, of Elizabeth, N. J., the editor of the "Lutherische Herold."

—St. Johannis congregation, Brooklyn, Rev. J. G. F. Blaesi, pastor, observed its sixtieth anniversary with special services on June 16, 17 and 18. Revs. H. Brezing, F. H. Oswald and F. H. Bosch preached on Sunday; Revs. J. A. Weyl and L. Happ on Monday; Revs. C. B. Schuchard and C. H. Wasmund on Tuesday.

—A "Lutheran Society" has been organized in Columbia University. Its object is to further the religious interests of the Lutheran students in that institution.

**Philadelphia.**

—St. Luke's has secured the Rev. John W. Horine, of Charleston, S. C., to succeed the Rev. Charles L. Fry as pastor of this important parish. Rev. Horine, is a son of Dr. Horine, of Reading.

—Rev. Charles Leonard, of Wrightsville, Pa., has accepted a call to Immanuel Lutheran Church, West Philadelphia.

—The late Wm. C. Burk, of this city, has made the following bequests: St. Paul's German Independent congregation, Rev. H. Meyer, pastor, $3,000; Protestant Asylum for the Aged, at Lawndale, $5,000.

**Chicago.**

—The new Wicker Park Church building, the chapel of which was consecrated in June, will be completed in the early fall. The church is stone and will cost about $50,000. The main auditorium is 55 by 90 feet, with a chapel 25 by 65 feet opening into it. There is a basement for Sunday School purposes. It needs to be large to provide for a school which now numbers 500. In the chancel there will be a Thorwaldsen Angel Font and a marble altar with Da Vinci's "Last Supper" in bas-relief in the reredos.

**San Francisco.**

—The cornerstone of St. Matthew's Church building was laid with proper services Sunday afternoon, June 16. Rev. Oscar H. Gruver, of Oakland, assisted the pastor, Rev. H. Gehrcke, in the services, and delivered an address.

**Minneapolis.**

—A building site, valued at $11,000, has been given in this city for the new Norwegian Hospital.

**Madison.**

—The new mission in this city now has for its pastor Rev. H. R. Gold, a graduate of the Lutheran Theological Seminary, at Mt. Airy, Philadelphia.

**Montreal.**

—The German Lutheran Church, in this city, has sold its church property for $17,000, and bought a plot in another and very desirable location, on which a churchly building will be erected in the near future. Rev. E. Jestinsky is the pastor.

**Newark.**

—On June 1, Rev. H. S. Rhoads resigned as pastor of Trinity Lutheran Church, of Newark, N. J., to take effect on July 14. On July 9 the members and friends of the congregation gave to Rev. and Mrs. Rhoads a farewell reception, when a purse of gold was presented to them. Rev. Rhoads has accepted a call to the Moxham Lutheran Church, Johnstown, Pa.

**Trenton.**

—Rev. W. H. Reimer has resigned as pastor of Christ Lutheran Church, this city, and has accepted a call to Trinity Lutheran Church, Newark, N. J.

**Miscellaneous.**

—Muhlenberg College, Allentown, Pa., has received the generous gift of $40,000 from Hon. Charles A. Schieren, former Mayor of Brooklyn, N. Y., to the endowment fund of the college, with the only condition that the income is to be applied to the education of needy and qualified young men for the Lutheran ministry, preference to be given to young men living within a radius of 100 miles of New York City. This gift makes Muhlenberg's endowment fund over $250,000.

—The will of the late Mrs. Barbara Miller, a member of Rev. P. F. Hein's congregation of Valley Crossing, Ohio, directs that after various legacies to relatives are paid the balance of her estate, amounting to from $1,000 to $1,200 be given to the Ohio Synod's Orphans' Home, at Richmond, Ind.

—In Madrid, Ia., a Lutheran society was recently organized, which has for its aim the collection of $10,000 for the establishment of a home for the aged.

—A Mrs. Williamson, of Wataga, Ill., re-

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cently presented to the Home for the Aged, in Joliet, $3,000. On a previous occasion she had given $500. The institution belongs to the Illinois Conference of the Augustana Synod.

—A new $12,000 hospital has been erected in Crookston, Minn., by the Norwegian Lutherans of that section.

—A cablegram to the General Council Board of Foreign Missions stated that Rev. J. H. Harpster, D.D., had met with a serious accident while at Kotagiri Hills, India. Dr. Harpster had his thigh broken, and it is feared he may be incapacitated for further mission work in India.

—One Synod in Eastern Pennsylvania has property valued at $6,191,113.12, and raised no less than $943,220.99 for the work of the Church during the past year. Our Lutheran modesty should not keep us in ignorance of what the Church is doing.

—More than 100 students of Augustana College and Seminary will teach and preach during the summer vacation. The seminary graduated fifteen candidates, all of whom have received calls to congregations.

—Rev. G. W. Enders, D.D., and Mr. J. A. Dempwolf, have completed twenty-five years of service as pastor and Sunday School superintendent, respectively, of Christ Church, York, Pa.

—A Luther Leaguer in attendance at one of the Silver Bay Mission conferences writes: "Would that all the readers of 'The Luther League Review' might enjoy the privilege of a stay at Silver Bay, this beautiful spot, on Lake George, surrounded by mountains, where one feels so close to nature and to nature's God, that it seems a place where one is shut in with God. To see the interest manifested by these young people in Christian work and training is truly an inspiration. To see and hear missionaries from all parts of the world, to meet consecrated mission and Sunday School workers, and to form helpful friendships is certainly a rare privilege.

"Especial stress has been laid on the importance of doing mission work in Porto Rico—an account of the work in that island has been given in your pages. The natives are tired of Romanism and will gladly welcome Protestantism.

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# Luther League

## Conducted by I. S. RUNYON

**SEND IN THE NEWS.**—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

### Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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## NEW YORK.

**Buffalo District.**

—At a meeting of the Luther League of Buffalo, at the Church of the Atonement, Wednesday evening, July 17, Louis T. Henrich was unanimously elected president. He succeeds Rev. E. T. Boettger, who accepted a call to Toronto last June. Miss Julia Henrich was elected financial secretary, to succeed Miss L. Hornung, who recently resigned. The Grace Young People's Society, of Tonawanda, was elected to membership in the League.

**Syracuse District.**

—The regular meeting of the District League was held at St. Peter's Church, Rev. R. Schmidt, pastor. Great activity and enthusiasm prevail among the Leagues, in preparation for the

State Convention, for which all plans are practically complete. On July 2, the District League held, for the first time, a union Lutheran picnic. It was a grand success. Much credit is due the committee who planned and carried it through.

Efforts are being made in the Leagues to bring in new members and bring back to meetings some of those who have become inactive, and to inspire them with the true meaning of the Luther League badge. This will encourage officers and pastors and keep the fires of activity and enthusiasm burning brightly. The next convention of the District League will be held September 19, 1907, at St. John's Church, Rev. Drach, pastor.

**Albany and Susquehanna District.**

—The regular monthly meeting of the Luther League of the German Lutheran Trinity Church, Albany, was held July 1, 1907, the president, Mr. Henry Meyer, presiding.

After the business part of the meeting was finished the League enjoyed a social hour, at which Mr. Henry Meyer, Mr. Paul Berger, Jr., and the Misses M. B. Russell, T. Krien and M. Hasenbein contributed musical numbers.

A very interesting essay was read by Miss Louise Hasenbein, topic, "Development of the Christian Church Up to the Fifteenth Century."

—On June 30, both the Luther League and the Junior Luther League of the English Lutheran Church of the Redeemer, Binghamton, held their last meeting until the first Sunday in September. Thirty-five dollars was handed in to the treasurer of the church toward paying the debt resting on the church. This money was the result of a birthday social held June 13 by the Luther League, which was enjoyed by a large number of members and friends of the League, and which was a splendid success. The Junior Luther League handed in $16.20, which had been earned by the children in various ways. Both Leagues feel that the past year has been a successful one. Each League has improved. The Junior League was only organized last January, but has been the most successful organization of any in the history of the church. The church has cleared a large debt this past year, largely through the earnest labors of its different societies, and is now entirely free of debt.

## PENNSYLVANIA

**Berks County District.**

—The District Luther League of Berks County met in Zion Church, Womelsdorf, Rev. O. E. Pflueger, pastor, on July 12. There were three sessions and a very interesting and instructive program. A complete report is expected for the next number.

**Catawissa District.**

—The Catawissa District Luther League will meet in Holy Trinity Church, Berwick, Rev. C. R. Botsford, pastor, September 5 and 6. Each society connected with the League is entitled to five delegates. Secretaries will please send names of delegates to Miss Vida Hartman, Berwick, Pa., not later than August 31. Mrs. C. C. Goss, secretary.

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**Greensburg District.**

—The Greensburg District Luther League held an interesting and profitable meeting on June 28. "Enthusiasm," by Rev. Burgess; "Young People and Lutheran Literature," by Miss Ida Wismer; "Lay Talent," by Mr. F. Landis; "Young People and Lutheran Doctrine," by Rev. H. K. Shanor, and "The Luther League and Candidates for the Ministry," by Rev. Dr. Miller, were among the papers read and discussed. Rev. F. A. Bowers delivered an address on "Inner Missions" in the evening.

**York County District.**

—The Lutheran Young People's Society of York County held their annual convention in St. John's Lutheran Church, Rev. David S. Martin, pastor, Tuesday, June 18, 1907.

This was the best attended and most successful convention ever held by the League. It was full of interest and enthusiasm throughout. Delegates from all parts of the county were present. In all there were about seventy-five delegates and representatives.

The report of the statistical secretary was very encouraging. Last year there were enrolled 1,965 members. Contributed for local objects, $565.37; for benevolence, $1,113.97.

The convention adopted the following resolutions:

"1. That we recommend that every congregation of the conference organize their young people into a Luther League.

"2. That we petition the Lutheran Publication Society to furnish our young people literature adapted for the Luther League Societies."

The following subjects were discussed: "Benefits of the District Leagues," Rev. G. W. Enders, D.D.; "Why a Luther League?" Rev. M. E. Apple; "Should Speaking be More General in our Societies?" Rev. A. G. Fastnacht, D.D.; "A Working Young People's Society," Rev. A. Bell; "Junior Society Work," Mr. S. A. Strobeck; "Conference on Methods," Mrs. Rev. S. F. Greenhoe; "Relation of Church Members Toward Societies," Rev. C. F. Jacobs;

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"Problems of Rural Young People's Societies," J. A. Stine; "How to Get the Young Men," Rev. R. D. Clare; "The Missionary Spirit of the Lutheran Church," C. W. Heathcote.

**Lancaster District.**

—On Thursday, July 11, the third annual midsummer reunion and rally of Lutherans, under the auspices of the District Luther League, of Lancaster, was held at a beautiful pleasure ground, Rocky Springs Park, near the city of Lancaster. The exercises, which were largely attended, were so arranged as to include a Junior Hour, 1-2 p. m., led by Rev. C. Elvin Haupt, D.D., including hymns, Scripture, prayer by F. A. Weicksel, of Leacock, Pa., an address by Dr. Haupt on "The Junior Luther"; the committing to memory of the first verse of Luther's battle hymn, and an instructive exercise, in which a design, composed of shields, star, Bible, cross and heart was assembled and set up.

The helpers in these exercises were Mr. Paul H. Heisey, of Midland College, Kan., and Mr. Samuel Meister, of Lancaster, the latter presiding at the piano. Rev. S. M. Mountz, of New Holland, pronounced the benediction.

After the Junior exercises the large auditorium received the main body of the League, Walter A. Heinitsh, of Lancaster, president of the Lancaster District League, presided.

The program opened with the rally hymn, Scripture and prayer, by Rev. J. W. Smith, of Ephrata, Pa., followed and interspersed with hymns, and offerings were given two addresses. The first was by Rev. T. B. Roth, D.D., of Greenville, Pa., subject, "Plymouth Rock and Other Rocks." The second speaker, Rev. Chas. L. Fry, of Philadelphia, made a strong plea for Church extension.

Despite the threatening weather the audience was a large one. The exercises were instructive and edifying throughout.

**Philadelphia District.**

—The Luther League of the Church of the Atonement gave the confirmation class a reception in April and is making every effort to secure the co-operation of every member of the class.

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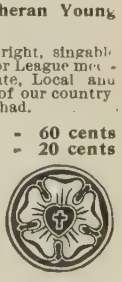

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LUTHER LEAGUE REVIEW,
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**Northwestern District.**

—The fifteenth annual convention of the District Luther League, of Northwestern Pennsylvania was held in Zion's Lutheran Church, Erie, Rev. W. E. Frey, pastor, June 25 to 27. The opening service was held on Tuesday evening, June 25. Rev. C. T. Benze conducted the Vesper service. Rev. Frey, on behalf of Zion's Luther League and congregation, heartily welcomed the delegates and visitors. President J. L. Frederick responded briefly, taking occasion to recall some of the results achieved by this District League since its organization, through the efforts of Thiel College students fifteen years ago.

Rev. O. O. Nelson, of Titusville, gave a very interesting address on "What Has the Luther League Accomplished." The speaker showed that the League has given our young people pleasure and work—pleasure in the highest sense of the word—the joy that comes of being about our Father's business.

Delegation greetings were received from ten Leagues holding membership in the District League. At the close of this service, a reception was tendered the delegates and visitors in the parish house adjoining the church.

The convention was formally opened on Wednesday morning. Upon recommendation of the credentials committee fifty-one regular delegates and fifteen alternates were enrolled. The statistical report showed that the League is now composed of twelve senior Leagues and seven Junior Leagues, with a total membership of 1,206.

Rev. F. E. Strobel, representing Grace Luther League, Erie, presented the subject, "Books and Reading for Lutheran Folk," and an interesting discussion followed. Mr. Roy Catlin, of Luther Memorial Luther League, Erie, read a thoroughly prepared paper on "The Stranger Within Our Gates." The second paper on this topic was postponed until the afternoon session, when Rev. C. T. Benze, representing St. Stephen's League, told of the great Slav immigration that is now taking place. These people he considered to be "The Strangers Within Our Gates," and as a member of the Slav Mission Board of the General Council, Rev. Benze is thoroughly acquainted with these strangest of strangers, who are now coming by thousands to live in our land.

The next subject was one which comes up frequently in these days of shifting creeds. Because the Lutheran Church does not shift—because she stands just where she stood almost 400 years ago, she is accused of being "narrow." The question, "Is the Lutheran Church narrow?" was answered in a masterly manner by Rev. W. E. Frey. He showed that the Church of the Reformation is "just as narrow as Christ and just as broad as the Gospel. It is the best Church in the world for Lutherans, and for Lutherans to think so is not narrowness, nor bigotry, but loyalty." Miss Florence Heilman, of Greenville, and Mr. Randolph Rubner, of St. John's League, Erie, read excellent papers on "Brotherly Care for Those Who Need Care." These papers were studies in the Inner Mission activities of the Church.

Mr. I. N. Fornell, of Warren, presented the subject, "Missionary Isaacson and Our India Mission." This splendid paper showed that it is quite possible for Luther Leaguers to become almost intimately acquainted with missionaries whom they have never seen, and to know what our missionaries are doing.

A Warren Leaguer remarked that almost every member of their local League became interested in the subject assigned them upon the convention program, and from most unexpected sources came information concerning Rev. Isaacson and his work.

"Our Kin Along the Canadian Pacific" was the subject of a paper presented by Miss Zoe Hirt, of the Passavant Missionary Circle, Erie. This paper emphasized the need of more men for the ministry, and as the result of a suggestion it contained, a resolution was adopted by the convention requesting each local League to frequently discuss the office of the ministry and the need of laborers, and pray that the Holy Spirit may lead young men to consecrate themselves to the office of the ministry.

The rally meeting of the convention was held on Wednesday evening. Rev. W. E. Frey con-

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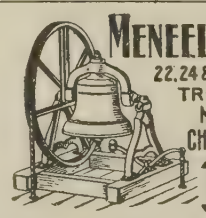

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ducted the vesper service and Prof. D. H. Bauslin, D.D., of Springfield, Ohio, delivered a masterly address on "Luther and Our Country." The speaker showed conclusively that without the Reformation of the sixteenth century there could not have come into existence such a republic as ours.

The last session of the convention was held on Thursday morning, and was devoted to business.

A committee, consisting of Rev. O. Nelson, of Titusville; Mr. Chas. Schimmelfeng, of Warren; Rev. C. T. Benze, of Erie, was appointed to arrange, if possible, for merging next year's annual convention of the Northwestern District League with that of the Warren Swedish District League. An invitation was extended by the Warren Luther League to hold this joint convention in Warren.

A committee, consisting of C. J. Frantz, M.D., of Warren; Rev. W. E. Frey, of Erie, and Mrs. H. C. Rorig, of Erie, was appointed to draft resolutions condemning pernicious advertising in the daily papers and in current magazines.

The subject of planning more aggressive work for the Leagues of the District was discussed at length, and it was finally decided to assign, to three Leagues, at least, for discussion at next year's convention, topics along the line of church and Luther League activities.

The following officers were re-elected: President, Mr. J. L. Frederick, Greenville, Pa.; vice president, C. J. Frantz, M.D., Warren, Pa.; secretary, Miss Zoe I. Hirt, Erie, Pa.; treasurer, Miss Clara Eckardt, Warren, Pa.

The following were elected regular delegates to the State Convention to meet at Allentown: Mr. I. N. Fornell, Warren; Mr. Hugo Kalbe, Erie; Mr. C. Schimmelfeng, Warren; Miss Zoe I. Hirt, Erie; Miss Elta Frederick, Greenville. Alternates—Rev. G. A. Benze, Erie; Rev. F. C. Oberly, Greenville; Rev. W. E. Brinkman, Warren; Mr. Herbert Carlson, Renovo; Rev. C. T. Benze, Erie.

Zion's Luther League took the delegates and visitors for a trolley-ride on Thursday afternoon. Altogether, the fifteenth convention of this District League was one of the most successful, and, we hope, one of the most profitable in its history.

## OHIO.

**Springfield District.**

—The Young People's Society of Christian Endeavor of the First Church has decided to change to a Luther League in October.

## INDIANA.

**Tri-County District.**

—After six weeks' correspondence and conference among the Luther Leagues of Elkhart, St. Joseph and Laporte counties, there was held at Island Park, Elkhart, on July 9, a rally, which resulted in the formation of a District League. Island Park is an ideal place for such a meeting, accessible and attractive. There were present representatives from Michigan City, Syracuse, Nappanee, Lapaz, Goshen, Richmond, Mishawaka, and South Bend. About 300 people were in attendance. At the afternoon session, Rev. L. W. Steckel, of Mishawaka, presided; Rev. Rice, of Elkhart, extended the greetings of the hosts, and Rev. M. L. Peter, of Lapaz, made a hearty response.

The Rev. Geo. B. Hancher, Ph.D., of Chicago, addressed the meeting in stirring words, with here and there a touch of humor. He said that in former times the father did all the work in the church, while nothing was expected of the children. He said: "In the Lutheran Church they did not sing 'Everybody Works But Father,' as father did all the work; but now the time has come when the young people were becoming active and much will be accomplished because of their enthusiasm.

Rev. Kuhns, in a brief talk, prevailed upon the people to take preliminary steps for the organization of a District Luther League.

In the evening, vespers were conducted by Rev. L. Smith. Rev. Luther M. Kuhns addressed the meeting and said that in the development of the Lutheran Church the laymen must play an important part. He spoke of the needed organization of a District Luther League. He said that in this age of organization the Church uses the organized departments for fixing the responsibilities for specific work upon the individual members. Music for the occasion was furnished by a sextet of the Goshen Church and a chorus of the Elkhart Luther League. Committees were appointed to arrange for the first regular convention of this new District League to be held at Goshen in September.

## ILLINOIS

**Rock Island District.**

—The Lutheran young people of the Rock Island District held their seventh annual convention at Geneseo, Monday, June 24. The

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Geneseo reception committee were at the train and from beginning to end took good care of their guests. The business session convened at the Swedish Lutheran Church at 10:30 a. m. President Rev. A. W. Kjellstrand concluded the devotional services. Rev. Carl E. Lundgren, pastor loci, gave a hearty address of welcome, to which Mr. Frank L. Anderson, of Orion, responded.

Officers elected for the ensuing biennium were as follows: President, Rev. C. E. Lundgren, of Geneseo; secretary, Miss Anna Hauberg, of Moline; treasurer, Mr. August Brissman, of Moline. Mr. Petrus Brodine, of Orion, in behalf of his society, extended an invitation to hold next year's meeting at Orion, which was accepted, but later a delegation from Aledo arrived, bent on securing the convention, and in view of their zeal and enthusiasm Mr. Brodine and the convention yielded to their wishes, and the convention will be held in Aledo.

In the afternoon there were addresses by Rev. C. P. Edblom and Rev. A. T. Ekblad. The delegates and visitors were entertained at the Geneseo House.

## MICHIGAN.

—The Young People's Society of Bethany Church, Grand Rapids, is making improvements in the church property at an expense of about $200.

## IOWA

—A Luther League was organized some time ago in the Swedish Lutheran Church at Bancroft, and immediately it set to work to add to the beauty of the church building's interior.

**Iowa Central District.**

—The Iowa Central District Luther League held its sixth annual convention at Cambridge, Ia., Rev. Axel Shefveland, pastor, on Wednesday and Thursday, July 17-18. At the first session, Wednesday morning, Rev. A. Shefveland, on behalf of the local League and congregation, bade the delegates and visitors a hearty welcome. He spoke of the importance of such a gathering of representatives from the different Leagues to plan for the welfare and promotion of this great work. A chain composed of many links is strong if all the links are strong; but if one of the links is weak, it weakens the whole chain; thus, it is necessary for the stronger Leagues to help the weaker ones to become strong. In unity there is strength, hence let us work in harmony and help each other.

The president of the League, Mr. A. O. Hauge, of Des Moines, presided. Mr. O. K. Olson, of Des Moines, responded to the greeting. He thanked the Cambridge people, on behalf of the visitors, for the kind invitation extended them, and expressed the hope that their stay would be a help and a blessing, not only to themselves, but also to their hosts.

The afternoon session was devoted to the reading and discussion of two papers. The title of the first paper was "Arise Therefore and Be Doing and God Be With You," presented by O. K. Olson, of Des Moines. He emphasized "activity." It is necessary to work in order to have success in anything.

A spirited discussion followed the reading of this paper, occupying the greater part of the session. A paper on "Practical Mission Work" was read by Austin L. Stowell, of Des Moines, and discussed during the rest of the afternoon session. In the discussion of the three kinds of missions—Foreign Missions, Inner Missions and Home Missions—special emphasis was given Home Missions. Right before our door is an opportunity for each one of us to be missionaries, and we should say, with Peter, "I will."

In the evening, the church was crowded to hear the convention sermon by Rev. H. C. Holm, of Kanawha. His text was Matt. 5:14-16, theme, "Jesus, the Light of the World." Jesus is the light; but we, as Christian Luther Leaguers, should also be "lights." Jesus, the Light, shines through us, and if we have the true love of Christ in our hearts, we cannot

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After this session the Cambridge League entertained the delegates and visitors at a reception.

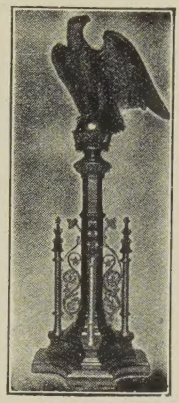
On Thursday morning the business session was held after a half-hour devotional service, conducted by Rev. S. E. Hanson, of Slater. Reports were presented and the following officers were elected: Prof. N. J. Loehre, Jewell, president; Magnus Johnson, Jewell, vice president; Miss Inez Hauge, Badger, recording secretary; Martin Cleveland, Eagle Grove, corresponding secretary; Miss Nellie Mason, Cambridge, treasurer.

The following were elected as delegates to the fourth annual convention of the Luther League of Iowa, to be held some time this fall: Miss Maria Reinertson, Kelley; Rev. J. N. Sandven, Roland; Rev. C. H. Hjortholm, Ellsworth; Miss Stella Eastvold, Jewell; Rev. O. Shefveland, Badger.

The report of the corresponding secretary showed that this District Luther League has sixteen local Leagues, with a total membership of 895. Three new Leagues were admitted at this convention.

After the business was transacted, a paper on "Amusements, Their Uses and Abuses," was read by Rev. Wm. Williamson, of Des Moines. A lively discussion followed. This paper questioned some "innocent amusements," and suggested good literature, to take the place of cheap novels that flood the country and demoralize young men or young women who read them.

The Thursday afternoon session continued the discussion on the paper, "Amusements, Their Uses and Abuses." Then followed the "Question Box." This was one of the interesting features of the convention. The session closed with a reading by Miss Inez Hauge, of Badger.

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At the Thursday evening session the church was crowded to hear the address by Rev. L. Harrisville, of Chicago. delivered in his usual impressive manner. He took his text from James 1:22-25, and emphasized three things as necessary to success in Luther League work, viz.: A living faith, prayer, love to God.

This convention was one of the best ever held. A good delegation was present and all the sessions were well attended.

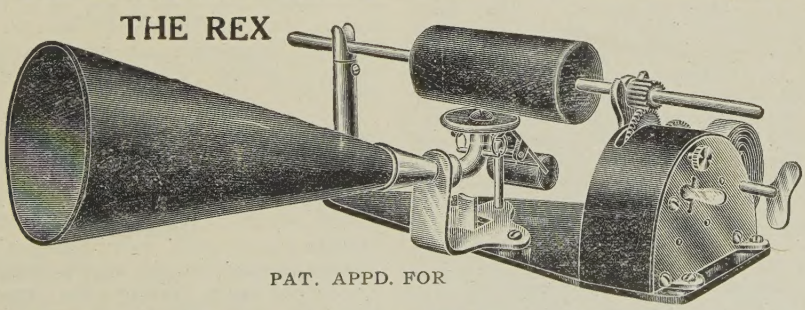
## SOUTH DAKOTA

**James River Valley District.**

—The third annual convention of the James River Valley District Luther League was held in the Scandinavia Lutheran Church, of Gem Township, Brown County, July 3 and 4. Despite the warm weather and the long distance most of the people had to drive to the meetings, the convention was well attended and very interesting and helpful.

The convention assembled on Wednesday morning, the president, Rev. O. Glesne, of Aberdeen, presiding. The president made his address, which was brief and to the point.


THE REX



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He reported a membership of about 250, and stated that though there is no numerical increase since last year, the District League has helped to awaken more interest and make the work of the individual Leagues more efficient. The Young People's Society, of Zion's German Lutheran Church, of Aberdeen, was admitted to membership.

The convention theme was "Our Duty," and was divided into four topics, namely, 1. "Our Duty to Our Leagues"; 2. "Our Duty to Our Congregation"; 3. "Our Duty to the Lutheran Church in General"; 4. "Our Duty to Missions." These were discussed in a series of practical papers and supplemented by general discussions. "Our Duty to Our League," by Miss Augusta Oyhus, of Aberdeen, was presented at the first session. Miss Oyhus declared the duty of the individual to the League of which he is a member, to be "to abide conscientiously by all that its constitution and by-laws prescribe and enjoin." Among the factors most conducive to the attainment of this object were emphasized: Regular attendance and punctuality; willing and cheerful service; careful preparation, and holiness.

Wednesday afternoon devotional services were conducted by Rev. C. J. Fylling, of Butler. On the second topic, "Our Duty to Our Congregation," Rev. C. Grimsrud, pastor loci, introduced a discussion. Our duty to the congregation was considered of greater importance than duty to the League, societies being secondary and as branches on the trunk, the Church. The need of church-going was emphasized. The church service may be likened to the heart in the body, the Church. From that center the spiritual life current is started out anew with a fresh supply of the health-giving heavenly elements. We ought always to be identified with the local congregation of our faith and have a church home. It will then be "my Church," not "your Church," and we shall be more interested in contributing of our means, our time, and our energy, from youth on to hoary age.

The third subject, "Our Duty to the Lutheran Church," was next presented, by Mr. Olaf Hundstad, of Bath. The general discussion of this topic was opened by Rev. O. Glesne, and continued by Professor Kildahl, Rev. C. Knoll, and others. The thoughts given were that our duty to the Lutheran Church body is greater and broader than that to our League or our local congregation; that our faith is a great inheritance; that we should learn the distinctive doctrines of our Church; and that we should love her and be loyal to her.

Rev. C. Grimsrud conducted the devotional service at the Wednesday evening session. The following officers were elected: President, Harold A. Melgaard, Aberdeen; vice president, Rev. C. J. Fylling, Butler; corresponding secretary, Miss Augusta M. Oyhus, Aberdeen; recording secretary, S. J. Nelson, Butler; treasurer, Miss Anna Hanse, Webster.

The District League decided to apply for membership in the South Dakota State League. The finances are in such good condition that no assessment was made on the local Leagues this year. After the business meeting, the paper on "Our Duty to Missions" was read by S. J. Nelson, of Butler. The discussion was opened by Rev. C. Knoll, of Zion's German Lutheran Church, Aberdeen. Four duties to missions, emphasized in the paper and in the discussion, were: 1. Go—heed the individual call. We need men; 2. Pray—pray that the Lord will send laborers into His harvest; 3. Give—all can give something; 4. Work—get people interested by acquainting them with the fields and the need of more effective missionary zeal. With this session the convention adjourned in order to attend the picnic planned for Independence Day. The convention was favored with excellent music. Miss Cora Kittelson, of Aberdeen, and the Gem Choir sang.

The local League and congregation had arranged for a picnic to be held in Mr. Nels Hunstad's grove, on the banks of the James River, and all the delegates and visitors were invited to be present in honor of our National Independence.

The program consisted of music, the reading of the Declaration of Independence, and a very scholarly address by Professor Kildahl, president of St. Olaf College, whose services had been secured by the local League for this occasion. This address was such a one as to inspire his hearers with true patriotism and the spirit of Christian citizenship. Any synopsis can but fail to do it justice, therefore none will be attempted.

After the program a sumptuous picnic dinner was served, and the remainder of the day was spent in sports and social intercourse. The royal hospitality of the congregation that entertained will always be a pleasant memory.

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## CANADA

**Toronto.**

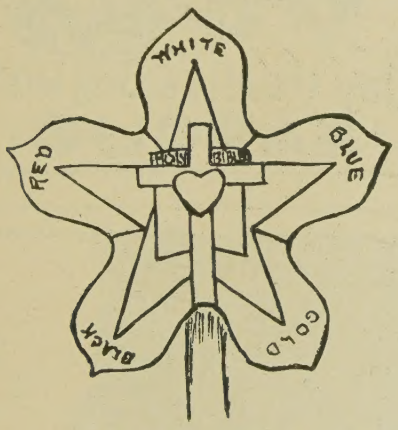
—The Luther League of St. Paul's English Lutheran Church Toronto, was organized last December, with twenty-one members. Now the membership is sixty-eight. This is due to the zeal and activity of the membership committee. Two of our latest members are Rev. Boettger, our new pastor, who was president of the Buffalo District League, and his mother. The League recently donated $60 to the church building fund. "The Topics" are used and "The Review" circulates.

# August—Our Juniors

ADDRESS COMMUNICATIONS TO THIS DEPARTMENT TO DR. C. E. HAUPT, LANCASTER, PA.

IT is often desirable to introduce an object lesson. There are many suggestions. The Luther badge is the standard. It may be modified or conventionalized in a number of ways. The aid of the carpenter and painter may be invoked.

Here is a plan which worked nicely recently. Five good sized shields were cut out of half inch thick wood and painted on the face and edges with the five colors of the Luther League badge—black, red, white, blue and gold. They were made in such a pattern that the five top central points of the shields could be laid together, and like the five leaves of the Luther rose, radiate from a common center. A pole strong enough to hold the design was planted in a good sized box. Pole and box were trimmed with pretty colors. A flat ring of




How to Construct a Pretty Emblem for a Junior League.

iron, with five holes at equal distances and five short screw eyes fastened the five shields to each other.

On the five shields, when united, was laid a white star of pasteboard. On the white star was laid a pasteboard design of the Holy Bible, a trifle smaller than the star. On the Bible was placed a gilded cross made of two sticks neatly halved into each other. Two hearts of exactly the same size, one black, the other red —the red hidden behind the black—were provided, to be laid upon the cross.

The points made by this symbolism:

Shield—The form: Symmetry of two halves; equality. The meaning: God our defense and shelter; faith in God.

Colors—Black: Foundation strength; depth of mystery; sorrow (lack of brightness and joy); shadow of death; sin the cause of death; ignorance; the dying Christ.

Red—The ruby; heat, glow (zeal); fire; impulse; creative power; love divine; devotion; combustion; overcoming evil; royalty; the Holy Spirit.

White—The diamond; combination of all colors; light; life; joy; preciousness; purity of thought; wisdom; innocence (the effect of purification); humility; integrity of a judge; confidence; the risen Christ.

Blue—The sapphire; heavenly color; truth; sincerity; fidelity; hope; heavenly love of God, angels and men; Jesus the Teacher.

Gold—Precious metal; divinity; God the good Father; the sun; constellations of stars; honor.

Union of the five colors into one design—Unity of forces; unanimity of wills; plan; help; from sin (black) to glory in God; the unfolding of the Junior life bud; the value and necessity of each member.

Star—Number of points; five wounds of Christ; emblem of guidance; hope; endurance.

Bible—the powerful life; imparting word of God most high.

The cross of gold—"Guilt" changed to "gilt" by the righteousness of our Saviour's death; the "upright" stem, pointing heavenward; the arms of the cross, stretching equally in a world wide way.

The empty cross—Emblem of victory and life; honor to it as the altar on which Christ died.

The heart of man—Sinful at first, but cleansed of sin by contact with the Christ of the cross (here remove the black cover from the red heart).

All—Cross, Bible, hope, shield: Dove for the heart; let us rest our heart there, and it will be no more the black heart of sin, but the red heart of love.

The following was the plan for a pleasant hour among the Juniors:

Hymn, "Onward, Christian Soldiers. Psalm 46, read by the leader.

Hymn, "Rejoice, Ye Pure in Heart." Psalm 23, recited verbatim by all. Prayer.

Memorizing one verse of "A Mighty Fortress Is Our God." Address, "The Junior Luther."

Hymn, "O Jesus! I Have Promised to Serve Thee to the End."

Object lesson.

Hymn, "My Church." The Lord's Prayer. The Doxology. The blessing.

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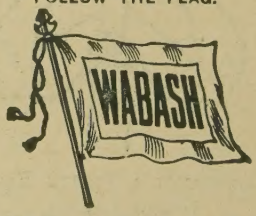


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